

# THE CHRISTIAN HERALD.

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## OBJECTIONS TO ATTEMPTING THE CONVERSION OF THE JEWS ANSWERED.

*Extract from the substance of a Speech delivered at Norwich, (Eng.) Sept. 26, 1817, at the formation of a Norfolk and Norwich Auxiliary Society, in aid of the London Society for promoting Christianity among the Jews, by the Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge.*

It is thought by some to be a *vain attempt*. But why should it be any more vain for us to seek the conversion of the Jews, than it was for them to seek the conversion of the Gentiles? Were not the idolaters of former days as far off from God as they? Were not the people of this land, for instance, in as hopeless a state as the Jews at this day can be? Yet behold what God has wrought in this country; and shall we despair of them? But God has told us, that the work of converting them is much more within the limits of rational expectation than that which has already been wrought in *us*. "If thou (says he) wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree, *how much more* shall these, which be the natural branches, be grafted into their own olive-tree!" Besides, God has promised that the "Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob; and that so all Israel shall be saved;" and therefore we know infallibly, that they shall be converted to Christ, and become, with the Gentiles, one fold under one Shepherd. We do not, indeed, certainly know that *our* efforts shall succeed: but knowing that the event shall take place, we are encouraged to labour with all our might for its accomplishment.

It is a mistake to imagine that God will convert the Jews without means, for in that place where God most strongly declares that he will restore them to life, Ezek. xxxvii. 1—5, he commands the prophet to prophesy unto them: and never till he prophesied, did the dry bones begin to move; but on his prophesying as he was commanded, they arose a great army. This shows us in what way alone we are authorized to expect the work of their conversion to be accomplished.

But, say others, *the time is not come*.—But who, I would ask, is authorized to affirm this? Who has been the Lord's counsellor, so as to be perfectly acquainted with the times and the seasons which he has reserved in his own power? Supposing that God were to tell us, as he did David, that the time for erecting his temple among them was not yet come, would he not at least commend us for having it in our hearts to build his temple? and should we not, like that pious monarch, labour to provide materials for it? He spent not less than eighteen millions of money in preparing for the temple, though he knew he was not to build it: and surely all the ef-

forts that we can use should be put forth to prepare the way of the Lord among them; and we should account it an honour to sow, though we knew that we were sowing for others only, and that others were to enter into our labours. But we have no reason to think the time is not come: on the contrary, if any man will declare what the signs of the times shall be when this great work shall commence, we will venture to say, that he shall see those very signs existing in the present day. Is there to be a stir among the Gentiles, and a commencement of their in-gathering? At what period has this been more visible than the present, when there are missions establishing on the whole face of the globe, and numbers in every place are turned to the Lord? It is a certain fact, that both among the Mahometans and Hindoos in India, there is a general persuasion, that the time is rapidly approaching, when their respective religions shall give way, and yield to one general religion. Among the Jews themselves too there is a general opinion, that their Messiah is speedily to appear. Now precisely as at the first advent of Christ there was an expectation throughout all the Roman empire, that one should arise out of Judea, who should sway the sceptre of the world, so there is now among both Jews and Gentiles an expectation that his kingdom shall be established upon earth from the rising to the setting sun. The very zeal exercised in their behalf at this present hour, so different from any thing that has occurred for many hundred years, is itself a ground to hope, that the Lord's time, if not yet fully come, is fast approaching: and the success which has already attended our efforts, though not great, may yet be considered as the first fruits of a future harvest, a drop before the shower.

In confirmation of the former objection, it is further said by some, that *we have expended much, and done little*. That our success has not yet awhile been great, I readily admit: but in truth it is not till the present hour that the fittest means have been used for effecting the conversion of the Jews; for in comparison of the translating the New Testament into Hebrew, all other means are of little worth. Doubtless there was, at the commencement of this Society, an erroneous notion that the kingdom of God was to come with observation: and too great a dependance was placed on an arm of flesh. I think too there was a want of due caution in relation to many things. But still it should not be forgotten that the whole was untrodden ground; and that in a matter of such difficulty many errors and many failures might reasonably be expected. But whatever objections might be urged against the Society as it formerly existed, they are no just cause of objection to it in its present state, now that every error that formerly obtained is sought out with care, and corrected with diligence: rather, I should say, the removal of all those persons or things which were dishonourable to the Society in its former state, is a pledge to the public that the affairs of the Society are, and shall be, as far as human prudence and caution can effect it, conducted with all possible care for the glory of God, and the advancement of the work

committed to us. I say again, that if the existence of evils in the Society as formerly constituted and conducted, has weakened the confidence of any, the unsparing removal of those evils is a ground for restoring that confidence to those who now administer its affairs.

Some have said, We wait to see what you do ; and if we find that you do any thing of importance, we intend to assist you. But how can we do any thing of importance, unless we are first aided by the public : we cannot embark in great concerns at our own cost ; especially after having discharged, without any assistance from the public, the immense debt that had been previously contracted. Let us meet with encouragement to act, and we will do our utmost to approve ourselves worthy of the confidence reposed in us.

But, after all, it is not fair to say that little has been done. If there had been but one truly and savingly converted, it ought not to be called little ; since one soul is of more value than the whole world. But is it little to have accomplished the translation of the New Testament into pure biblical Hebrew ? No man would say so who knew what efforts have been necessary to effect it. It is, in truth, a great national work, an honour to our country ; and it has laid the foundation of all that we hope hereafter to behold in the conversion of thousands and myriads by means of it. At this very hour it is producing a spirit of inquiry among the Jews upon the continent to a great extent ; and we trust that the new edition of it which we are about to issue from the press, will give a very effectual answer to this objection.

A fourth objection is, that *there is work enough for us to do among the Gentiles*. There is ; and I rejoice that God has stirred up the hearts of his people to consider their case, and to send to them the light of his truth ; and so far am I from grudging the exertions of Christians for the Gentiles, that I pray God they may be increased an hundred fold. But still we must not on that account neglect the Jews ; for the Jews have, in reality, a prior claim. God has expressly said, that his salvation is sent to the Jew first, and next to the Gentile ; and those who were first commissioned to preach it, were to preach it *beginning at Jerusalem*. The Jews have a claim upon us which none of the Gentiles have. Who were the first in God's estimation ? The Jews. Who were they who composed and delivered to us the lively oracles ? Jews. Who was the Saviour of the world himself ? A Jew. Who were they who first sought the Salvation of the Gentile world, and even laid down their lives for us ? Jews. Say then whether the Jews have not a claim on us ? But see what St. Paul has said in Rom. xi. 30, 31. "As ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." The meaning of this passage is briefly this : "God made the Jews the depositories of his word for us ; and he now makes us the depositories of his word for them. We came to the enjoyment of this blessing through their unbelief ; but they are to be restored to the enjoyment of it through the



mercy vouchsafed to us :” and God expects that we should improve our mercies for their good. *This, therefore, is our bounden duty* : and if we neglect to do it, we do not answer the end for which our present mercies are vouchsafed unto us. Now what would any of you, having committed a sum of money to a steward to lay out for the benefit of some distressed Jews, say to him, if he withheld it all from the Jews, and spent it on himself? Would you commend him as a just steward? Would you not rather regard him as a thief and a robber? What then will God think of you, if, when he has committed the blessing of salvation to you for the benefit of the Jews, you withhold it from them, and leave them to perish for the want of it? Truly, it is no good account that you will give of yourselves to him. I do not mean to say that you can with innocence withhold the light from any : for you are not to put your light under a bushel, but to set it on a candlestick, that it may give light to all who are within the sphere of its influence ; but this I must again say, that your *first* obligations are to the Jews, to make them partakers of the richness of their own olive, from which, for your sakes, they have been broken off.

I will notice only one more objection, and that is, that because we have reduced our expenditure to our income, *our income is equal to our necessities*. But this is far enough from being true. We have retrenched in every thing to the utmost of our power : and we hope in one or two things to be able to effect a yet further retrenchment ; but I beg leave to assure you, and the public at large, that there are many great and important objects which we are compelled to decline for want of funds to meet them. You have just heard from the Secretary the urgent and pressing entreaties of that great and good man, Leander Van Ess, (so justly called upon the continent, Luther the second,) to take under our care two pious Jews, who are desirous of embracing Christianity, and of devoting themselves to the study of it in order to qualify themselves for future usefulness in disseminating its blessed truths. And you have heard the answer of the Committee just sent to this great and good man, that “ though we wish them well, our funds do not admit of our rendering them any assistance.” What a heart-rending thing is this ; that to entreaties in behalf of persons *so recommended*, we should be constrained to return *such an answer*, because we dare not to run ourselves in debt, or to contract obligations which we are not able to fulfil ! And I am expecting that many, many such applications will soon be made to us from the Continent, where our name begins to be known, and where some of our friends, together with a converted Jew, are now gone, (but not at the Society’s expense,) to inquire into the state of the Jews, and to circulate the Hebrew Testament among them. I beg leave to assure you also, that there are other most important measures which we conceive would be of the greatest utility, if we could carry them into execution : but we must suspend them till your



liberality shall enable us to proceed with them. That time I trust is now speedily arriving; and I hope that what you shall do in this opulent city, will be a pattern for Christians in every part of the empire.

I feel persuaded that the members of the Church of England will show themselves not unworthy of the cause they have undertaken, and that they will now arise as one man to redeem the pledge given in their behalf, and never desist from their labours till they shall see Jerusalem a praise in the earth.

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*The Jews.*—The persecutions which the Jews have for ages endured, are approximating to a close, as the world becomes enlightened by the spread of the Gospel. The King of Prussia has lately issued an edict to abolish a law which has existed from time immemorial, by which the Jews were forbidden to open their shops or houses in Leipsic, during the Fairs there. *Recorder.*

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*Russian Emancipation.*—Letters from Riga, of the 26th July, announce, that on the 18th, the States of Livonia assembled, to take into consideration the wish of the Emperor Alexander for the enfranchisement of the Peasantry on the domains of the Nobility. The Governor, in an animated discourse, exhorted the Nobility to second the enlightened views of their Sovereign, and follow the example of their brethren of Esthonia and Courland. The reply of the Marshal of the States, in the name of the Nobility, announced the readiness of the order to comply with those wishes. From this proceeding, the speedy accomplishment of the great work of emancipation is certain, and will add another to the blessings of the benignant reign of ALEXANDER. *Ibid.*

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### MISSIONARY SOCIETY.

#### *Eastern Branch of the Massachusetts Evangelical Missionary Society.*

The annual meeting of this important and interesting institution was holden at Portland, Oct. 1st. Its object is to supply the means of religious instruction and moral improvement to those parts of our District where they may be most needed. For this purpose its missionaries are to confine their labours to certain spots, judiciously selected, that the inhabitants may be furnished with experimental evidence of the peculiar advantages of stated religious instruction. It is made a special part of their duty to incite and encourage the people to establish and support schools in those places where children are growing up in ignorance of the first rudiments of useful knowledge. To promote this most important object, the Society will do every thing in its power. The labours of the Rev. Mr. Nurse, who is one of the missionaries of the parent institution, and who has particularly directed his attention to the superintendence and instruction of schools in the eastern section of the District, reflect the highest credit on that excellent man, and on the Society by which he is em-

ployed.—It was a striking remark of the late Mr. Little of Kennebunk, well known in the District of Maine as a most judicious and worthy missionary, that in his opinion more good would be done by encouraging the establishment of schools where needed, than by the public preaching of itinerant instructors. It is true the law provides for the instruction of the rising generation; but to accomplish this most interesting object in the new and thinly settled towns and plantations of our district, the advice, encouragement, and assistance of judicious and respectable missionaries, who should converse with the people upon the subject, and direct their special attention to it, would be of incalculable advantage. In a case of such magnitude we should not ask what ought to be done without our assistance, but what may be done with it. It should be sufficient to inquire whether it be in our power to accelerate the moral advancement of the district at a more rapid rate than would be effected by the operation of other causes if our exertions were withheld.

That it is in our power, is certain, for it has been proved. A comparison of the former and present situations of the spot where the labours of Mr. Nurse have been employed, furnish a pleasing demonstration of the fact. Here we would particularly observe that one essential requisite for good schools, and a requisite much wanted in some parts of the District, is good instructors; both male and female. This requisite it is a special design of this Society to supply, not by sending instructors from among ourselves, but by forming them on the spot where they are to be employed. Mr. Nurse's school at Ellsworth, for example, is a school for instructors, as well as for scholars of the ordinary kind. "A number of young men who were here educated, and nearly 20 females, were, in 1815, at the head of schools in Ellsworth, and the neighbouring towns. All these schools may be considered as branches of the principal institution, and they are under the general inspection of Mr. Nurse. These schools are supported principally by the voluntary contributions of the people of the respective towns. But it was the Evangelical Missionary Society which led to their erection." So sensible are the people in one of these towns, of the inestimable advantage they have derived from the work of benevolence commenced among them by this institution, that they have handsomely contributed toward commencing and carrying on the same out of their own place. All that is requisite is to commence this good work, and by the blessing of heaven it will carry on itself.

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By the Minutes of the Methodist Annual Conferences in America, for the year ending August 1, 1818, it appears that there has been an accession of 4,774 members to their communion.—The aggregate number of their membership amounts to 229,627. The itinerant preachers, 748; and of their Local preachers, the probable number exceeds 3,000. In the city of Baltimore only, there are more than 3,600 whites and upwards of 1,600 blacks in the communion of the Methodist Church. The Missions in Mississippi Territory and State of Louisiana have been formed

into Circuits, and constituted a Conference. They have 12 Itinerant preachers, and 2,000 members of their Church in that infant country.

### HOTTENTOT CHRISTIANS.

*Several English Missionaries who lately arrived at Cape Town, Cape of Good Hope, soon after their arrival paid a visit to the Moravian Missionary Station at Gruenekloof, about 40 miles distant. The following account of their visit, extracted from their letters, will gratify our readers.*

We set out at half past six, in the morning of the 16th of April, in two light covered waggons, each drawn by eight horses; and had, besides, three saddle horses, on which some of our company rode occasionally. In front of each waggon sat two men: one of these held the reins of the eight horses, while the other drove them with a long whip, the staff of which is made of bamboo, and reaches to the head of the second pair: with this whip he easily lashes any one of the horses, but those of the foremost pair most easily: in this manner the eight horses are guided with perfect ease, frequently turning short at full speed. The road lay along the coast, over a sandy soil covered with low shrubs and beautiful heaths, many of both which may be seen in hot-houses in England: several were in flower, and we adorned our waggons with them. We carried refreshments with us, and stopped twice on the road. The country is a wilderness, except here and there a good spot, where there is a farm. At length, about six o'clock, we got sight of the trees and houses of this delightful settlement; and arrived here, after about 12 hours' journey.

We were kindly welcomed, and hospitably entertained. Though we were fourteen in number, besides five servants, and the brethren were apprised of our coming but about an hour before our arrival, they did not seem at all disturbed about providing either food or beds.

We were soon called to a plain, but well spread table, at their usual supper hour.—Before and after meat, they sang most sweetly, in asking a blessing, and in giving thanks. After supper we went to church, where we met a goodly company of about a hundred. The service opened by a Hymn: after which, one of the brethren preached in Dutch, from—*Out of the abundance of the heart the mouth speaketh*. Another Hymn concluded. We never heard finer voices. No prayer, except such as is contained in their Petitionary Hymns, is offered in public on week days. We never heard finer voices than those of the Hottentots, nor more delightful singing: the children sing better than any children whom we have heard sing together: they are always taught by notes. The church is a very roomy good building.

We retired earley to bed. Our wives were accommodaed in single beds, in one room; and for us, mattresses were placed on a



matting of rushes on the floor of another room, and there we all slept very comfortably, alongside one another.

At six o'clock, we rose, and found coffee prepared, before which an appropriate Hymn was sung; and, in conclusion, the text for the day, issued for the use of the brethren's churches throughout the world, was read, with a few remarks; and another Hymn was sung. The text for the day of our visit was, *Blessed are the peace-makers, for they shall be called the children of God.*

At eight o'clock breakfast was ready; after which we went round among the people. The government have assigned to the brethren about 6000 acres of land: part of this they plough and sow with corn, and part is grazed. No persons are allowed to erect a dwelling on this land without their permission; and they admit none but such as engage to lead regular lives. There are, at present, about 350 settled here: of these, 92 have been baptized, 23 are candidates for baptism, and 69 are communicants. We visited many of them at their houses, which are chiefly built of mud and reeds: there are some respectable brick houses, the owners of which have saved money by their industry. We were delighted with their humble simplicity. One woman, when she was told that six of us were going to India, to instruct the heathen, said, "Now I am sure that God loves all mankind, because he is sending these persons to teach them."

The brethren have a service at the church every evening; either for preaching, reading the scriptures, or reading an Exposition of Christian doctrine. They visit every cottage once a quarter, and address each of the settlers. The candidates for baptism, as well as the baptized, are addressed every week.

Mr. Leitner, one of the Missionaries, is married to an English woman; which was a great comfort, particularly to our females. The brethren correspond exactly to the idea which their publications would lead a reader to form of them—plain people, of good understanding, sound in the faith, and well experienced in knowledge of men's hearts. Their residence is a roomy, convenient house, surrounded by suitable offices; with carpenters' and smiths' shops, gardens, plantations, sheepfolds, &c.

We returned on the third day; much gratified, encouraged, and, we trust, profited, by what we had seen; having been delighted, indeed, to listen to the praises of God, confessions of sin, and declarations of reliance on the blood of Jesus for pardon, proceeding from the mouths of Hottentots; and to see that naturally wild, filthy, and slothful race, raised to a state of comparative order, cleanliness, and industry.

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*Extract from an "Address," delivered before a "Church Missionary Association," at Bewdley, England.*

But here the utility of weekly penny subscriptions presses on our consideration. We see them producing habits of retrench-

ment and self-denial. We see them stimulating to industry, and teaching economy. And if the poor learn economy, and become industrious, from a desire to benefit others, they will soon become industrious and economical FOR THEMSELVES. If retrenchment and self-denial be practised to assist the holy designs of Christian love, we may reasonably conclude, that, when the beneficial results of such conduct are seen, it will be diligently pursued in all the regulations of DOMESTIC LIFE. Thus will the poor assume "a higher tone of morals," and rise in the scale of being. The prevalent but dispiriting idea, that their poverty and their fancied insignificance exclude or excuse them from all acts of benevolence, will vanish. They will be convinced of the possibility of becoming, not merely useful individuals, but blessings to society; and the consciousness of this ability will give a noble impulse to all the worthiest feelings of the heart, and make them desirous of being private and public blessings.

Nor is this all. Effects of a superior nature may be produced. Missionary benevolence is a virtue of no common interest. Transcendent in its operation, it aims at no less than the salvation of five hundred millions of souls! This life limits not its prospects; nor does this world bound its sphere of usefulness. Its projects are carried beyond the grave. Its plans are laid for eternity. It seeks to bestow on idolatry's savage millions, not only the blessings of civilization, but the unutterable bliss of an eternal weight of glory. The demolition of the power of the devil, the subversion of his empire; the destruction of his hellish worship, and the emancipation of his blinded and miserable slaves—together with the promulgation of Emanuel's Gospel, of the wonders of his love, of the triumphs of his cross, the blessings of his redemption, the establishment of his kingdom, and the universal worship of his glorious name;—THESE, THESE are the stupendous objects of his benevolence!

Now, can any one cherish a principle so inestimable, and teeming with benefits so invaluable to others, without thereby being blessed himself? While he contemplates the lost estate of the heathen, will he not reflect on his own? Will he sincerely aid efforts to publish peace and glad tidings of forgiveness, through a crucified Lord, to Heathen Nations, without desiring that forgiveness, and sighing for that peace himself? In remembering their souls, will he forget his own? No, it cannot be! What gracious results, then, may Associations of this kind expect from penny subscriptions? Exalted morals—just ideas of usefulness—the annihilation of narrow-mindedness—and the expansion of the heart in all that is *lovely and of good report*, may be promoted. Yes! and the slothful may be induced to diligence, the drunkard may become sober, the profligate may learn frugality, and the wicked and the immoral may be won over to the cause of virtue and religion. A laudable thirst for pleasing and profitable information will be excited; the monotonous and tiresome recurrence of thought in the illiterate may be

agreeably diversified ; and that well-known maxim, *It is more blessed to give than to receive*, will, in every point of view be realized.

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## SABBATH SCHOOLS.

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*From the Boston Recorder.*

Mr. WILLIS—I notice, with very great satisfaction, the information contained in your paper, from time to time, concerning Sabbath Schools ; and for a week or two, I have felt an inclination to forward a communication on that subject. It was one of the felicities of my early life to be actively engaged in the formation and the service of the first Sabbath School Society that was instituted in Scotland, the land of my nativity. I have ever since kept the religious instruction of children in view as a very endeared object. And ever since I sustained the pastoral relation to a beloved people, I have not been unmindful of the lambs of the flock. For many years I laboured alone, not a single minister or private Christian, that I knew, making any attempt of the kind in any part of the United States. At last general attention is excited ; and truly, when I consider the extent on which the Sabbath School system is practised, I am filled with adoring gratitude. The spontaneous and vigorous efforts that are making in every city, in every village, and in almost every country vicinity of the protestant world, to make the rising generation acquainted with the Scriptures, which, through faith in Christ, are able to make wise unto salvation, present the mind with the most cheering and animating prospects as to the prevalence of pure and undefiled religion in the world.

During a period of thirteen years, I have conducted a Sabbath School in the principal village of this town, with various success. In other parts of the town I assembled the youth sometimes on week days ; but, with the single exception of one individual, and that only for a few weeks, I could not prevail with any of our people to conduct any of these schools in my absence. About a year ago, I perceived a great alteration in the minds of several members of the church, indicating a readiness to engage in the business of conducting Sabbath Schools. And the happy result is, that ten schools have been put in successful operation ; besides two meetings that are expressly designed for the edification of our young men and young women.

In all my previous attempts at leading the attention of the children to the Scriptures, I perceived a backwardness to the committing of them to memory. Even the chapters on which they were to be examined, and the texts which they produced in proof of the doctrines, were usually read. With a view to arouse their attention, and stimulate their exertion, I proposed the reward of premiums to those who should commit most Scripture and sacred poetry in a given time. This plan has exceeded my most sanguine expectation. The proposal was made in May ; the public examination was



held in September; and in this short time, although they had never made trial of the strength of their memories before, it was ascertained that they had repeated upwards of *ninety-seven thousand verses*. The number of regular scholars were a little rising of two hundred. Three Bibles, eight Testaments, and a pretty large number of books of smaller value, were given to those above twelve years of age, several of whom had repeated upwards of 3000 verses. Three Bibles and eight Testaments were given to those between 8 and 12 years old, of whom many had repeated upwards of 1000 verses. One Bible and several Testaments were given to the best scholars under eight, one of whom exceeded a thousand verses.

The day of the public examination was one of the happiest of my life. Two hundred children, in their neatest apparel, arranged in the finest order, under the direction of their respective teachers, repeating their select portions of Scripture, with admirable propriety, and even melodiously uniting in several lovely songs of Zion, was a scene which angels might contemplate with joy and delight.

The experiment has satisfied me that premiums, in some shape, must be connected with our Sabbath School instructions, in order to excite general attention. I had formerly tried every method I could devise; but never succeeded until now, to the extent of my wishes. And never did I bestow a few dollars with such perfect satisfaction. My object in making this communication is to lead the attention of my fathers and brethren in the ministry to the subject. I mean those of them who have not exerted themselves in this work of faith and labour of love. It is of little consequence that they abound in unavailing lamentations over the carelessness and irreligion of the youth around them. Let them procure a few valuable books, and offer them as the reward of industry: it will operate as a charm, call forth latent powers, and produce a great moral change. I am not so sanguine as to imagine that the study of the Scriptures, and the storing of them in memory, will certainly produce a radical change of mind: yet these means have been blessed to many. Some of the dear youth, who have departed to the eternal world, from my ministrations, gave their dying testimony to the usefulness of our Sabbath School. But the effect in a temporal point of view, is excellent. Our youth too frequently spend much of their precious time in idleness or dissipation. The Sabbath School scholars in this place, during the past summer, redeemed that time, and appropriated all their leisure hours to the cultivation of their minds. How frequently is the Sabbath of rest misemployed and perverted! In the remote parts of this town, the youth and children who were too distant to attend worship, instead of roaming abroad as usual, have occupied their Sabbaths of late in studying the word of God. I rejoice in the change, and exult in the hope that many of them may, by these means, be everlastingly saved.

I know of only one objection entitled to notice. It is this, that the mind is too much crowded with matter; and too little time

given to the teacher to explain what is recited. This difficulty may easily be remedied by the judicious management of the teachers. They can introduce changes at pleasure, and these will be found to be useful. Yet I am persuaded that the pure word of truth, early lodged in the mind, is of more permanent advantage than all the instructions of man. When our illustrations are forgotten, the word of the Lord will remain. And what is the chaff to the wheat, saith the Lord?

DAVID SUTHERLAND.

*Bath, N. H. October 12, 1818.*

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**MONTHLY EXTRACTS**  
FROM THE  
**CORRESPONDENCE**  
OF THE  
**BRITISH AND FOREIGN BIBLE SOCIETY.**

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*From the Report of the Saxon Bible Society.*

*Dresden, August 13, 1817.*

*From the Speech of His Excellency Count Hohenthal Koenigsbruck, President of the Society.*

DELIGHTFUL and cheering as it is, on the one hand, to perceive the zeal and energy excited in Germany, and throughout the Continent, by the British and Foreign Bible Society, in promoting a more general dissemination of the Holy Scriptures, particularly among the poorer classes of society—to which the accounts from the various Bible Societies in Germany, Switzerland, and Russia, bear ample testimony—so, on the other hand, there are two occurrences, which, to those who revere and love the word of God, may have given cause for grief and discouragement: namely, in the first place, that two foreign powers, ecclesiastical and secular, have attempted to prohibit the distribution of the Scriptures in certain quarters; and, secondly, that in one of the many pamphlets, published on occasion of the third centenary of the Reformation; the merits of Luther, as they respect the translation of the Bible, have not only been depreciated, but the very circumstance of his having believed it to be of divine origin, and by his translation into the German language contributed so much towards its becoming generally known, has been made a matter of reproach against him.

How are we, as Members of the Bible Society, and as friends of the word of God, to meet such events? Let us, for a few moments, consider this question.

First of all, we have cause for the most cordial gratitude to God, that we live under the government of a King, whose piety, during a reign of nearly fifty years, has always held out an example to his subjects; whose unshaken confidence in divine help was not made ashamed, even in the dark days of severe trial; and who has publicly acknowledged, that the doctrines of the Holy Scriptures had long since been his guiding star. From such a Monarch we have no prohibition of Bible Societies, or of Bible dissemination, to fear.

May God so bless our King Frederick Augustus, that we may long continue, under him, to live a quiet and godly life! May He who is able to turn the hearts of the mighty, like the water-brooks, bring them all to the conviction, that rulers, as well as subjects, can never be truly happy till they know the word of God, and obey it?

Secondly, the more there are, who, by their writings, endeavour to render doubtful the divine origin of the Holy Scriptures, or, by arbitrary explication,

to involve their contents in obscurity, the more zealously let us strive, by due attendance on our proper callings, to grow in grace, and in the knowledge of Jesus Christ our Lord.

And by what means can we more easily and more safely acquire the riches of that knowledge, than by making the Bible, that Book of books, our daily study, thence deriving food for our souls; by diligently attending public worship; by properly valuing what we know to be the truth, and by acting up to it in our life and conversation? But in order to do this, it is necessary to be convinced, that what we read in the Bible is, indeed, the word of God.

*From the Rev. Mr. Strubell, to the Secretary of the Saxon Bible Society.  
Wildenfelt, July 10, 1817.*

By the transmission of the Bibles and New Testaments, you have given me unspeakable joy; and not only me, but also my parishioners, all of whom received them, calling fervently for the blessing of God upon the Society. I had scarcely made known that a fresh supply of Bibles had arrived, when my house was crowded with applicants, (intreating for copies,) who were continually followed by others: so much, indeed, that by far the smaller number of them only could be satisfied; and my whole store was disposed of in an hour's time. I offer the revered Society my most cordial thanks; it has again sown a seed in my congregation, which, I trust, through the grace of God, will produce abundance of fruit. I am most anxious to promote a diligent reading of the Scriptures among them; I often exhort them to it, and inquire into it, in my visitation from house to house.

How much good is doing by the Bible Societies! What real blessings are they imparting! How painful it is to see them publicly blamed for their good work! May they never become weary; may they never yield to difficulties! We can only assist you with our prayers. Our mountains are poor; and though gold and silver may lie deep under our feet, they are not to be met with in the cottages of the inhabitants, particularly at this season, when most of them have to contend with famine and unspeakable distress. Very few of them were, consequently, able to pay any thing; though it was strikingly evident how much they desired to pay something. But when, with all the marks of genuine sincerity, they assured me, that they had not had a bit of bread either yesterday or to-day, and this assertion was but too well corroborated by their pale emaciated aspect, (for the truly industrious poor rather suffer hunger than go begging,) it was no more than my duty to give them the bread of life, without money, and without price. I was still happy to perceive, notwithstanding their bodily want, such an eagerness after this food. Many declared the Bible, and particularly the New Testament, to be their greatest treasure, and made use of the words of David: 'The law of thy mouth is better to me than thousands of gold and silver.' Some, however, could pay a trifle, and they did pay it with the greatest cheerfulness.

*From the Third Report of the Prussian Central Bible Society, from August, 1816, to August, 1817.*

In the three years since the establishment of the Bible Society, there have been circulated,

German Bibles	- - - -	9944 copies.
Bohemian ditto	- - - -	3347 ditto.
Polish ditto	- - - -	3952 ditto.
Wendish ditto	- - - -	400 ditto.

Total - - - 17643 ditto.



Of German New Testaments in the three years - - -	2401 copies.
Ditto, of the Ratisbon edition - - - - -	533 ditto.
Of the Polish New Testaments - - - - -	555 ditto.

Together - - - - 3489 ditto.

Making a general Total of - - 21,132 ditto.

Auxiliary Societies have this year also been formed at Ruhland, in Upper Lusatia, and at Ruhrort, in the vicinity of Duisburg; and from the connexion in which they stand with other filial Societies, the sphere of action of the latter is likely to be enlarged.

Although the exertions of all these filial Societies are, in a great measure, obstructed by the still continuing difficulty of obtaining a supply of Bibles, there is a prospect, that, by the new editions now undertaken, and the enlargement of other printing establishments, the supply may be rendered equal to the demand.

May the zeal for the dissemination of the Holy Scriptures never cool among us! May it be excited in all who feel deeply interested in the progress of the Gospel, by a due consideration of the want of the Holy Scriptures, and of the blessed effects resulting from the promulgation of the word of God! Then, with the blessing of the Lord, this our work will infallibly contribute to build up and edify the church of Christ, both in purity of doctrine, and holiness of life.

*Letter from his Majesty the King, to the Central Bible Society.*

I HAVE observed, with peculiar interest, the happy success which has attended your exertions to promote the promulgation of the Holy Scriptures, communicated to me in your letter of the 19th of this month, which accompanied your Second Report: and I join you in the wish you express at the conclusion of it.\*

(Signed) FREDERIC WILLIAM.

*Berlin, February 21, 1817.*

To the President and Directors of the  
Central Bible Society in Berlin.

*From the First Report of the Geneva Bible Society. December, 1817.*

FAITHFUL to the essential and fundamental principle which the British and Foreign Bible Society has so wisely laid down, and so scrupulously observed, the Geneva Society has distributed the Sacred Books *without note or comment*: thus nothing human is found associated with those lessons which the word of God inculcates; nor is their purity endangered by any admixture.

The number of families in which the pastors have found that no copy existed, has surpassed any estimate which before could have been made. Whether all who were in need have applied, is more than we can venture to affirm; but so much we can say, with as much truth as satisfaction, that there has been an anxiety to receive the Sacred Books. As soon as the distribution was announced, a multitude of persons came forward to ask for them; gratitude for this gift expressed itself with evident marks of sincerity, and in a manner corresponding with the different characters of the receivers: tears of religious emotion flowed from the eyes of more than one unfortunate person, on taking into his hands the book from which he was to draw true consolation; and such testimonies have proved, that there always existed among us souls affected by the grace of their Saviour and their God.

The moral and religious effects of this distribution of the Holy Scriptures cannot yet be appreciated; nor is this to be wondered at. It is not to be expected, that in so short a time, langour can be changed into an active principle,

\* May the Giver of all good bless what is doing with a sincere desire to promote the extension of his kingdom among all nations.

or indifference into zeal; that faith can have been re-animated, morals purified, and circumstances ameliorated. Yet there are not wanting consolatory facts. The pastors in their visits have, in some places, found persons occupied in reading the Bible; in others, families assembled to hear it read. Charitable persons, on entering the dwellings of the afflicted, have discovered, that consolation had entered before them, by means of the word of God.

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*Progress of the Translation and Circulation of the Scriptures, by the Baptist Missionaries in India.*

THE whole of the Scriptures in the *Ooriya* have been printed. A new edition of the Testament, of 4000 copies, has been begun, and the printing advanced to the middle of Matthew.

In the *Bengalee*, in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5000 copies of the whole Scriptures, in a new and much reduced type. By means of this alteration we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes of 800 pages each.

In the *Sungskrit*, (the Latin of the East, and intelligible to almost all the learned men throughout Hindoostan,) the Historical Books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the Scriptures in that language.

The *Hindee* Bible is still further advanced; and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole Scriptures, with a second edition of the New Testament.

In the *Mahratta*, the Historical Books have been printed off, since the last Memoir, and the Hagiographa advanced to the middle of Proverbs.

In the *Sikh*, the Pentateuch is just completed, and the Historical Books are begun.

In the *Chinese*, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.

In the *Telinga*, the New Testament is printed as far as the Thessalonians.

In the *Pushtoo* Testament, the printing is advanced as far as the 1st of Peter; and in the *Assum* and *Wutch*, to the Romans; while in the *Bruij Bhassa*, although a delay has arisen in consequence of the distance of Mr. Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

In the *Kurnata*, we have finished Mark, and are proceeding with Luke; while in the *Kunkuna*, the *Mooltanee*, the *Sindhee*, the *Kashmere*, the *Bikaneer*, the *Nepal*, the *Ooduy pore*, the *Marwar*, the *Juypore*, and the *Khassee*, not much progress in the printing has been made since the last Report; access to them, in many cases, being difficult, and their prosecution interfering with the supply of countries more extensive, and more easy of approach. As soon, however, as the *Hindee* and *Sungskrit* versions are completed, it is intended to proceed with them.

Our opportunities of distributing the Scriptures, when printed, are becoming more extensive.

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*From the Fourth Report of the Bombay Auxiliary Bible Society.*

September, 1817.

THE few copies of the Syriac Gospels received from England, at the time the last Report was printing, have been forwarded to the Residents of Travancore and Cochin, for the use of the Syrian Christians on the Malabar Coast; they proved exceedingly acceptable, and are said by their Priests to be correctly printed, in a very legible and beautiful type. There are very few copies of the Syriac Testaments among them; and the Catanars, or Clergy, ex-

pressed a very anxious wish to have copies of the whole of the Holy Scriptures printed in a similar manner. As the Committee have since received a further supply of these Gospels, they will not fail to forward them for distribution in the best manner.

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*From the Sixth Report of the Blackheath Auxiliary Bible Society.*

May 17, 1817.

From the returns which have been made to them, the Committee of the Greenwich Association have now to report, that 779 families, comprising 2554 persons, have been visited; of whom 1898 can, and 656 cannot read. In this population, 565 copies of the Sacred Scriptures were found, and 549 copies are immediately desired; towards the procuring of which, 279 persons have offered to subscribe sums, amounting to 1*l* 12*s* 6*d* per week. The sub-Committee, however, confidently believe, that the existing demand for the inspired volume is very considerably under-rated, and that, eventually, it will appear, that the labourers who may undertake the distribution, will find more uncultivated ground than is at present supposed to exist.

It is now ascertained, that after the Blackheath Auxiliary Bible Society has been instituted more than five years, there remain, in two populous parishes, in the centre of its operations, at least TWO THOUSAND PERSONS, *who do not possess among them a single copy of the Holy Scriptures.*

The orderly and peaceable behaviour of the poor in this populous vicinity, in a season of peculiar difficulty, may, your Committee have no doubt, be ascribed, in a great measure, to the increase of moral feeling, and of "that righteousness which exalteth a nation," as promoted by the liberal circulation of the Scriptures.

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*From the Sixth Report of the CAMBRIDGE AUXILIARY BIBLE SOCIETY.*

November 18, 1817.

Of the Town Association—the last in the order of its establishment, but not the least in its energy and usefulness—your Committee are happy to report, that it has abundantly realized the hopes excited at its formation. In something less than two years, it has distributed, by sale, at about two thirds of the cost price, 1000 Bibles and Testaments; and, after defraying all its own expenses, together with the voluntary loss it had entailed upon itself, it has paid to the Auxiliary Society the sum of 100*l*. as the first-fruits of its increase. Your Committee are authorized to add, that it is in contemplation to extend the benefits of this Association to every part of this county, by establishing in every town and village the same system of inquiry from house to house, which has been so happily pursued in this town and its immediate neighbourhood.

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*From the fifth Annual Report of the Committee of the HENLEY AUXILIARY BIBLE SOCIETY.*

October 8, 1817.

Your Committee cannot refuse adding two or three extracts from the Reports of some of the District Committees, respecting the influence of these Institutions, under the management of 148 ladies, going about doing good; and by whose kindness it is fairly calculated, that not less than 1000 visits are, upon an average, paid to the cottages of the poor, nearly every week. Upon such a system, it is scarcely possible that the *real* circumstances of the poor should remain unknown: and it is equally improbable that those who are thus employed in weekly visits of mercy, to furnish the bread and water of life to the hungry and thirsty soul, should be unmindful of the various wants of the poor in reference to their temporal circumstances. Indeed, if these were the



only benefits of Bible Associations, they would well deserve the support and encouragement of every well-wisher to the happiness of the labouring classes of society ; but these are only the lesser fruits.

A poor boy, who had been known and marked as an idle and wicked boy, the corrupter of his companions, and the trouble of his master and friends, was present at one of these meetings, and was induced to become a subscriber for a Bible. From this time, an evident change was observed in his conduct : at length, he got his Bible ; and the effect of his reading it, was, that he became an example of industry, and that his whole character was greatly improved. This new course he has for a long time kept, and gained the entire respect of his employer. He lately subscribed for a pocket Testament, and gave as his reason, that he could not carry his Bible about with him, and that he had many leisure minutes in a day, in which he could read, if he had a Testament with him. Nor can your Committee omit to notice, that *in one district of your Society, thirty-six copies of the Sacred Scriptures have been received by hands which had never previously handled, and perused by eyes which had never before beheld, the lively oracles of God.*

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*From a Correspondent in Ireland, June 22, 1818.*

I am happy to have to inform you of the pleasing prospect this town and its neighbourhood afford. The Bibles and Testaments you gave me for distribution, among such of my neighbours and acquaintances as could not easily procure them, have already proved a great blessing ; for their circulation through the different villages has, through the divine blessing, been the happy means of exciting many to read the Sacred Word, who, in all human probability, would have remained in ignorance of themselves and of their Creator. The Sabbath Day now becomes truly a delightful scene ; the Scriptures being read in the different families, and all who can go out to hear them publickly read, assembling together for that purpose. And besides these meetings for reading the Scriptures, we have also, in my place, a great number of young women who attend, under the direction of some ladies, who hear them read and repeat their tasks, which these adults do with the greatest simplicity, and manifest the strongest desire for religious improvement. On last Sabbath we had 58, most of whom repeated their Scripture tasks, greatly to the satisfaction of the ladies who attended. This has caused a very great demand for Testaments.

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*From the Rev. Dr. Paterson.*

*St. Petersburg, June 19, 1818.*

We had a most interesting Meeting of Committee. Our new Russian Greek Metropolitan was present, and also the Metropolitan of the Roman Catholic Church, besides several others of high rank, both clergy and laity. It appears that we have now more than 120 Bible Societies in Russia, including Bible Associations. The letters from them, and from other correspondents, were numerous and interesting in the highest degree. Among others, a number of letters from Russian peasants were read, which excited much feeling, and showed that they had not read in vain the Bibles furnished by the Society. All tended to prove that the Word of the Lord has free course, and is glorified in Russia. This vast empire is rapidly advancing in religious knowledge. This will be much hastened by the appointment of the learned, pious, zealous, and liberal Michael, to be Metropolitan, and Head of the Holy Synod. He is our friend, from conviction. His eyes beamed with joy when your account of your last Anniversary Meeting was read. Several undertakings were proposed, and agreed to. Among others, it was resolved to print 5000 copies of the Turkish Armenian New Testament.

I am using my utmost endeavours to get the Modern Russian, and Mongo-

lian put to the press: Matthew and John are already translated in the latter, and will be printed in one volume.

The translation of the New Testament in the Siberian Tartar dialect is also finished. Three other translations are preparing in different Finnish dialects, spoken in Russian Siberia. I shall soon send you a number of editions which have left the press since last Autumn.

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*From the two Burjat Nobles, to their Prince.*

*St. Petersburg, April, 1818.*

When we beheld the contents of your letter, in which you convey to us kind exhortations and words of affection, expressing a wish that we might use all diligence in translating the Sacred Gospel, we were greatly rejoiced.

By your kind endeavours we have been brought near to the sacred feet of our highly exalted Monarch, (the Emperor,) and reached the City of St. Petersburg, where shines the brightness of the holy doctrine; for here we have seen and heard the most sacred words of the Most High and saving God.

That we ever should see and hear such things, we never before had an idea.

Of the words and doctrine of the Most High and saving God, Jesus Christ, we have transcribed, into the Mongolian language and character, the first book, called the Gospel of St. Matthew, and completed it. Another book, called the Gospel of St. John, will soon be finished.

The word of God being so very clear and intelligible, we cannot sufficiently admire it, and we feel that it is truth which may be relied upon.

This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Burjats.

According to our humble opinion, our highly exalted and gracious Sovereign is a hand of God: and the Society of the Holy Book of religion, called the Bible, a true Apostle of Jesus Christ.

When, by the grace of God, our people, as well as every creature who speaks the Mongolian language, shall forsake their own faith, and receive the doctrine of Christ—when they shall walk in the strict and saving way—they will, under his light and easy yoke, adopt a good conversation and good manners: that faith is the work of God alone.

We are fully and firmly resolved to receive the doctrine of the saving God Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion, and when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God; yet after the conviction we have obtained, of the truth of the word of God, we can no longer endure the want of it; we must abide by this doctrine.

We hope, that our highly exalted and most gracious Sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted Christianity, will favour us with wise and worthy teachers.

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*From the Rev. Professor Levade.*

*Lausanne, March 27, 1818.*

Our work is proceeding—10,000 copies of the first sheet of Genesis left the press the evening before Easter—an auspicious circumstance!

It is superfluous to tell you with what lively sensations your new gift (250*l.*) has been received, and with what care we shall fulfil the conditions under which it was granted. We are ten of us, who are all engaged with full purpose of heart, and without looking to any remuneration, to render our edition superior to all those we know, both as to the version, and the correctness of the press. We introduce no alterations into Ostervald's version, except such as are recognised as evidently necessary.

Your Society, and its progress, animate my existence, and make me wish to prolong my sojourn, though it has been pretty long already.

Never did a similar spectacle present itself to the world! Your reports make me young again. My eyes behold clearly what Simeon could see only afar off. The world has quite altered its aspect to me.

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*From the Rev. George Thom, Cape of Good Hope.*

*Cape Town, April 22, 1818.*

When the Dutch man of war Amsterdam, of 74 guns, on her voyage from Batavia to Holland sprang a leak, and was run on shore at Algoa Bay, to save the lives of the crew, a number of Bibles, indeed all that they had received in Holland, were lost in her, so that not one was to be found among the hundreds of sailors, who were saved. When they came to town, several applied for the word of God; and at last so many called, that I was obliged to deny their applications, for fear of reducing my stock. The Bible and School Commission, however, answered the demands, which I was unable to supply, through the medium of the Rev. Mr. Fleck. I did nothing else for three days, but distribute, as prudently as I could, the number as stated in the general account of distribution. I have every reason to believe, that few, if any of these gifts, have been abused. The wonderful deliverance of all the crew, except three persons, from a sudden and awful death, will, I trust, have a powerful effect on the minds of these mariners. Several of the officers have assured me that the word of God has not been distributed in vain.

During the last three months of 1817 I travelled through part of the colony, about 1,800 miles, and having conveyance, I distributed a number of Testaments among Slaves and Hottentots. At two Missionary Settlements I heard the children read in those Bibles which were distributed in 1815. At the settlement Hooge-Kraal I went into the school, and found upwards of seventy children, the eldest not fifteen years of age, carrying on instruction by monitors from among themselves, and one class reading in the Dutch Bible. I called two out of this class; one, not ten years of age, read eight or nine verses; and the other, about eight years, read four verses from another part of the Scriptures, both with much propriety. Without doubt Mr. Pacalt has here, by God's blessing, done much; for, when I was at the settlement in 1813 none could spell, and the children were half wild.

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*From Mrs. Charlotte Chambers Risk, Corresponding Secretary to the Mill Creek Bible Society.*

*Ludlow Station, Mill Creek, near Cincinnati, Ohio, March 20, 1818.*

On reading the interesting annals of your Society, we felt the grateful emotion of being *known to you as fellow-labourers*, too strong to be suppressed: and, while we contemplate the vast fabric, rising in all the solemn dignity of the Temple at Jerusalem, without the *noise of a hammer*, we praise and adore Him who is the foundation and the Corner-stone; and unite our prayers with the thousands of Israel for the blessings promised in the *Bible*, when the whole earth shall be filled with the glory of God!

About three years ago the Female Bible Society of Mill Creek commenced its operations. The local circumstances of the neighbourhood were peculiarly interesting; its citizens, emigrating from every state in our union, and from almost every country in Europe, laboured under an assemblage of difficulties; books of any kind were very scarce with them, and many families had not even the all-important Bible! To supply this want was the sole object of this Association; and so greatly have we been favoured in the success of our labours and prayers, that we may really say, Hitherto hath the Lord helped us.

Previously to our association sectarianism ran so high as to expel every thing like union in religion; but, as soon as a *Bible Society* was proposed and un-



derstood, as by one common impulse, party spirit subsided—*all was love*: the rich laid aside their ceremony, the poor their embarrassment; they met as sisters, and conversed as friends. Emotions new and generous expanded the heart in “love to God, and good will towards man!”

The circular letter of the Female Bible Society of Philadelphia, accompanied by their constitution, and Bishop White’s address, gave system and energy to our exertions; though the minds of some of our members had been pre-disposed to it, by the frequent accounts received of the great and generous labours of the British and Foreign Bible Society.

Go on, dear brethren in the Lord—the source of your power is inexhaustible! He whom the winds and the waves obey, has the passions of men under his control, and with irresistible power can say, “Peace, be still!” This mighty work is going on in our country. Within a few months there have been six new societies formed within our knowledge, and they are increasing. “He that hath begun the good work will carry it on to perfection;” and will give efficiency to the exertions of the friends of Zion, until every intelligent being on earth will read the Word of Life.

The British Governor RAFFLES, has taken possession of his government, at Bencoolen, in India. Among his first acts were the establishment of a *Bible Society*, and the suppression of gaming houses and cock-fighting farms. He means to abolish slavery and the various impositions on the natives.

### POWER OF CHRISTIAN TRUTH.

[*Extracted from Dr. Franklin’s Memoirs, & inserted in Boston Rec.*]

In 1739 arrived among us from Ireland the Reverend Mr. WHITEFIELD, who had made himself remarkable there as an itinerant preacher. He was at first permitted to preach in some of our churches; but the clergy taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields. The multitude of all sects and denominations that attended his sermons were enormous, and it was matter of speculation to me (who was one of the number) to observe the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them they were naturally *half beasts and half devils*. It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town in an evening without hearing psalms sung in different families of every street. And it being found inconvenient to assemble in the open air, subject to its inclemencies, the building of a house to meet in was no sooner proposed, and persons appointed to receive contributions, but sufficient sums were soon received to procure the ground and erect the building, which was one hundred feet long, and seventy broad; and the work was carried on with such spirit as to be finished in a much shorter time than could have been expected. Both house

and ground were vested in Trustees, expressly for the use of *any preacher of any religious persuasion*, who might desire to say something to the people at Philadelphia. The design in building was not to accommodate any particular sect, but the inhabitants in general; so that even if the Mufti of Constantinople were to send a Missionary to preach Mahomedanism to us, he would find a pulpit at his service.

Mr. Whitefield, on leaving us, went preaching all the way through the colonies to Georgia. The settlement of that province had lately been begun, but instead of being made with hardy, industrious husbandmen, accustomed to labour, the only people fit for such an enterprise, it was with families of broken shop-keepers, and other insolvent debtors; many of indolent and idle habits, taken out of the jails; who being set down in the woods, unqualified for clearing land, and unable to endure the hardships of a new settlement, perished in numbers, leaving many helpless children unprovided for. A sight of their miserable situation inspired the benevolent heart of Mr. Whitefield with the idea of building an orphan house there, in which they might be supported and educated. Returning northward, he preached up this charity, and made large collections; for his eloquence had a wonderful power over the hearts and purses of his hearers, of which I myself was an instance. I did not disapprove of the design; but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised, but he was resolved in his first project, rejected my counsel, and I therefore refused to contribute. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold; as he proceeded I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all! At this sermon there was also one of our club, who being of my sentiments respecting the building at Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home; towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only one in the company who had the firmness not to be affected by the preacher. His answer was, "*At any other time, friend Hopkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses.*"

**FILIAL PIETY.**

Nancy Ellis, one of the scholars belonging to the Tresco Sabbath School, [one of the Scilly islands,] was at the house of a benevolent person one evening, when the good man asked, "Have you plenty of potatoes, Nancy?" "No," said the little girl, "we have neither potatoes nor bread, and I have eat nothing but limpets since yesterday at breakfast time." "Sit down, Nancy, and take some supper with us." She drew near the table, and the master of the house filled a plate, and desired her to eat. She hesitated some time: at length she said, "My poor father has had nothing to eat since yesterday; he is in bed very sick, and cannot eat limpets; shall I take this plateful to him? I can eat limpets for my supper." "You must certainly be very hungry, and had better eat the stew, Nancy. Of course," added he, in order, as he informed me, to try her love to her father, "much as you love your father, you must love yourself better. Come, begin—there's a good maid." "No," said she, "Mr. J. preached to us last Sabbath, about the fifth commandment, and I cannot eat unless you will let me take it to my poor father; but if he leave any I will eat that."

**LOVE OF THE BIBLE.**

Mr. Steven, at a meeting of the British and Foreign School Society, related an affecting anecdote of an industrious girl. She was employed in cotton spinning, the earnings in which trade are not considerable. Her mother became unable to work, and said that she must go to the parish.—"No," said Mary, "while I have hands to work you never shall. I will work a little sooner in the morning, and a little later in the evening, and then we shall have enough." A Bible Meeting was to be held near: Mary said she must rise earlier and sit up later still: her mother asked the reason; when she told her that it was to earn a little money to send to the Bible Meeting: her mother told her that she would not be expected to give any thing; but she replied, that she must give something, for she was a great debtor to that blessed Book. She earned six shillings, and took it to the Clergyman of the parish: knowing her situation he refused it; but, being much importuned, he offered to take half, but this would not satisfy the child, and he was compelled to take the whole to prevent his little parishioner from being unhappy. On a former occasion, when distress prevailed in her neighbourhood, Mary, who had husbanded a little money to purchase a chest of drawers for her scanty wardrobe, relinquished her intention with a spirit which did her honour, and distributed her money among the poor.

A little girl, after hearing an account of the schools of the Black Children, (as related by a Secretary of the Church Missionary Society,) brought a two-guinea piece, which she had received as a present, and said to the Assistant Secretary, "Take this for the poor Black Children." The poor Children at Hamstall Ridware interested



themselves much in the success of the Sermon at Yoxall; and voluntarily collected fifteen shillings, which they sent by deputation. These feelings will grow with the growth of these children, and render them blessings to their country, and to the church of which they are members.

### THE ROBBER DISARMED BY CHARITY.

A pious lady of Montpelier, who devoted the greater part of her property to the relief of objects in distress, one day passing through a little wood, accompanied by her servant, was stopped by a man who presented a pistol to her, demanding her money or her life. The good lady, without being terrified, looked on him with an air of kindness, and said, "Ah! my friend, you must be reduced to great extremity, since you are determined to take a part which both draws on you the wrath of God, and exposes you continually to all the rigours of human justice. I wish I had wherewith to supply your wants, and extricate you from the dangerous situation in which you are; but I have, alas! only eighteen francs, which I had taken for my journey, and I offer you them with all my heart." The highwayman looking upon her attentively, before he would take the money, wished to know who she was; and when she told him,—'Wretch that I am,' said he, throwing himself at her feet, 'I have many times experienced your bounty, and have never been denied relief when I sought it of you; and I was now upon the point of injuring you! Ah! believe me, my good lady, I did not know you, or I should not have molested you; for though I have given you but too great a proof that I am a robber, yet I am not a monster—which I must be to injure a person so charitable as you are. Go on then, keep your money, and I will myself escort you out of the woods, and if any one come to attack you, I will defend you, at the hazard of my life.' The lady was exceedingly affected, and endeavoured to represent to him his danger, and to urge motives of honour and religion to induce him to quit so dreadful a way of life; and, promising to do more for him another time, she again offered him the eighteen francs: but knowing she wanted them for her journey, he would not accept them; till, at last, she prevailed on him to take nine of them, which she threw to him on going out of the wood.

*Rel. Remembrancer.*

*Intemperance.*—The Grand Jury for Philadelphia County have presented the large number of Tippling Houses within the county, as a great and growing nuisance, which demands the especial and active exertions of the citizens and officers of justice to diminish and suppress." To this cause they principally ascribe the very abundant use of spirituous liquors, producing drunkenness, assaults and batteries, violations of social obligations, breaches of every domestic tie, pauperism, and their accompanying miseries and vices.

*Ibid.*

(Communicated for the Christian Herald.)

**MIDDLESEX AUXILIARY BIBLE SOCIETY.**

On the 6th of October last a number of gentlemen, of different religious denominations, met at Middlesex, Connecticut, to consult about forming a Society auxiliary to the American Bible Society. Their deliberations resulted in the determination to call a meeting of the citizens of the county with a view to the accomplishment of that object. A circular was issued by a committee appointed for the purpose, requesting the attendance of gentlemen from the several sections of the county, at Middletown, on the 4th of November. A very large and respectable meeting, consisting of christians of the several denominations in the county—Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists, was accordingly held at the place and time appointed. In compliance with the invitation of the preparatory committee, the Rev. Dr. Romeyn, Secretary for Domestic Correspondence of the American Bible Society, and Rev. Henry S. Feltus, Rector of St. Stephen's Church, New-York, attended on behalf of the National Society.

The Rev. Mr. Hotchkiss of Saybrook was called to the chair, and Jonathan Barnes, Esq. was appointed Secretary. The chairman opened the meeting by reading the 72d Psalm. Minot Hotchkiss, Esq. then briefly explained the object of the meeting : after which, the following resolution was moved by General Chauncey Whittlesey, and seconded by Rev. Dr. Lyman : "Resolved, that it is expedient to form a Bible Society in the county of Middlesex, auxiliary to the American Bible Society. The mover and seconder supported the resolution by very apposite and forcible observations on the importance of the general object ; the utility of concentrating the efforts of christians in advancing designs of such magnitude and interest as the one in contemplation ; the propriety of their being divested of all local or sectarian feelings, and of uniting their efforts to those of the National Society in order to impart energy, activity and effect to the exertions of American Christians in the all important work of spreading the word of life.

The resolution was adopted *unanimously*.

A committee was then appointed to examine the draft of a constitution prepared by the above committee. The meeting was then adjourned to the evening : when the reported constitution, after undergoing some amendments, was unanimously adopted.

This constitution fixes the annual subscription of a member of the Society at one Dollar ; of a member for life at ten Dollars ; an annual Director \$5 ; a director for life \$30 :—every minister of the gospel, who is a member of the Society, has the same power and privileges as a manager.—The Society is to become Auxiliary to the Connecticut Bible Society whenever the latter shall become auxiliary to the American Bible Society.—The affairs of the Society are to be conducted by a Board of Managers, consisting of a President, eight Vice-Presidents, a Treasurer, a Secretary ; and not more than twenty Managers, seven of whom shall constitute a quorum.

The principal officers of the Middlesex County Bible Society

elected for the present year are, Nehemiah Hubbard, Esq. President ; Jonathan Barnes, Jun. Esq. Secretary ; Thomas Hubbard, Esq. Treasurer.

After the election of officers and Managers, the following resolution, moved by N. Hubbard, Esq. and seconded by Jacob Sebor, Esq. passed unanimously—viz.

Resolved, that this Society pledge themselves to use their utmost exertions to promote the prosperity of the American Bible Society.

The Rev. Dr. Romeyn, Secretary for Domestic Correspondence of the American Bible Society, then rose, and after expressing his satisfaction at being present on the occasion, and witnessing the unanimity which prevailed, stated the condition of the American Society—what it had done, was doing, &c. what were its views ; the effects produced, &c.—He then, in a strain of his own peculiar eloquence, gave a view of what had been the effects of Bibles, and Bible Societies, and the glorious prospect opening to view, through the instrumentality of those and other Benevolent Institutions. The Rev. Mr. Feltus followed, with an eloquent delineation of the effects of the Scriptures, and our consequent duty to circulate them. He expressed his high gratification at seeing persons of all denominations of christians cordially uniting in establishing an Auxiliary Society.

Both the gentlemen, from the lateness of the hour, were shorter than I presume they had intended to have been : it was about 9 o'clock when Dr. Romeyn rose. It was matter of regret to the meeting that the gentlemen thought it necessary to be so short in their remarks. There was not, I presume, a single individual present who would not have cheerfully remained until midnight to hear them. The meeting were delighted, and I trust edified. The presence of the Committee was highly gratifying to the Meeting, and I have no doubt conducive to the best interests of the Society. On motion of the Rev. A. Jinks, seconded by Rev. Asa King ; Resolved, that the thanks of this meeting be presented to the Committee from the American Bible Society for their attendance at this time, and the interest they have manifested for the welfare of this Society.—Passed unanimously.—This resolution was not a matter of form—not a heart but felt grateful for the presence of your Committee.

On motion of Dr. Lyman, seconded by — — —,

Resolved, That the thanks of the Meeting be presented to the Chairman and Secretary, for their services on this occasion.

The subscription was then opened. Our worthy President, with his accustomed liberality, subscribed fifty dollars. The subscription is already respectable, and I have no doubt will be a large one for so small a County.

There was a large collection of Ladies present, who were highly interested in the proceedings, and who I trust will form a Bible Association Auxiliary to the County Society.

The Society has been happily established ; and I trust the blessing of God will rest upon it, and that it will be conducive to the best interest of the County. I cannot but hope that all the Counties which



have not already an Auxiliary Bible Society, will soon follow our example.

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**CHARITABLE INSTITUTIONS AT HAERLEM, N. Y.**  
(*For the Christian Herald.*)

DEAR SIR,

A desire to aid the cause to which the Christian Herald so eminently contributes, prompted the following communication. Many, and very animating are the proofs which your paper has afforded of the power of good example. Deeply impressed with the importance of this species of intelligence, the writer would merely furnish an item.

In the small village of Haerlem and its vicinity, now exist a branch of the *Sunday School Union Society*, a *Missionary Society*, and a *Cent Society* in aid of the funds of the Theological College at New-Brunswick.

The first, organized in the summer of 1816, has been regularly and fully supplied with Teachers, has contained at one time 70 scholars, and is now in a flourishing state. The fruits of this school are very visible, especially among a numerous population of Africans; one of whom was deeply convicted in the school, and now bears the evidences of a lively, and a happy christian.

The Missionary Society, styled the Haerlem Female Missionary Society, instituted also in the summer of 1816, for the purpose of sending the gospel to the frontier of this State, has now an annual subscription of \$110, has received donations to the amount of \$153, employed the services in part of a Missionary during three months of the last summer, and has now employed the Rev. Cornelius Bogardus, ordained for this purpose, for a term of five months.

The Cent Society, organized in the latter part of the summer of the present year, has now an annual subscription of \$60, with a prospect of considerable enlargement. Other objects of a similar nature have not, in the mean time, been overlooked in this place.

If no other benefit had resulted, or were to result from these associations, than the increased friendship, harmony, and affection of the members, it would amply repay the labour and expense. How multiplied, and how varied the blessings of a humble endeavour to comply with the institutions and requirements of heaven! How rich the exchange, even in this life, for a communication to the destitute of our fellow-creatures! What new inducement is required to "go and do likewise."

Oct. 15th, 1818.

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**NARRATIVE OF THE STATE OF RELIGION WITHIN  
THE BOUNDS OF THE SYNOD OF OHIO.**

The Synod of Ohio, having heard the accounts of the churches under their care, find that no very material changes have happened during the last year.

In many parts of our bounds religion has gained ground; yet its progress has been very gradual. In some places it has advanced more

rapidly, and occupies a more commanding attitude; and in many congregations it has been stationary, if indeed religion can be supposed to be stationary. Several congregations in the Presbytery of Richland have received a considerable accession to the number of their members, and appear to have enjoyed some encouraging tokens of the Divine presence, although nothing very remarkable has been observed. A large proportion of the country over which the Presbytery extends is destitute of the stated means of grace, and the remainder is but partially supplied. Too much indifference with respect to religious instruction undoubtedly prevails: yet it is encouraging to hear of increased attention to Gospel institutions, and growing demand for the word of life.

In Lancaster Presbytery, also, the attention and earnestness of the people seem to increase. Several congregations and neighbourhoods have been favoured more highly with Divine influences, reviving to churches and awakening to sinners—Granville and Athens may be mentioned here, in both which there have been considerable additions to the church; and also Greencastle and Centreville, two small vacancies, towns in Fairfield county, where a promising church has been formed, to which near forty persons, who profess to have obtained the hope of life within the last year, have joined themselves.

Throughout the greater part of this extensive Presbytery, however, there is much reason, we hear, for the complaint of deadness. Too many real Christians may be slumbering and sleeping with the hypocrite. Too many churches may not consider, as they ought, the importance of the blessings which they enjoy, the necessity of faithfulness, and the danger of desertion.

The Presbyteries of Washington and Miami have experienced but little change for some time past. Most congregations under their care have gradually, and some have rapidly increased in the number of church members. No remarkable effusions of the grace of the Holy Spirit have been noticed, nor have any remarkable declensions occurred. It cannot be observed without pain, however, that in the region which includes the northern part of these Presbyteries, the greater number of the labourers in the vineyard have been removed by death or otherwise: yet we trust that others will be found to fill their room.

While, then, we lament that, in a painful degree, iniquity abounds, and the love of many waxes cold, we have much reason for rejoicing, thankfulness, and hope.

Some, perhaps much good has been done, and our prospects may be considered as brightening. We will not despise the day of small things. Let us pray that God would grant us times of refreshing, that Christians may be comforted and edified, and that many sinners may be converted.

May we and all Christian ministers, and all Christian churches, perform our duties with fidelity and success, and receive an everlasting crown from our Judge, who is our Saviour. Amen.

*Resolution respecting Incestuous Marriages.*

The committee appointed to take into consideration the overture

respecting the marriage of brother and sister-in-law, beg leave to present the following report :—

It is not necessary that the Synod should at this time enter into a full investigation of this subject : but is sufficient to say, that such marriages are prohibited by our Confession of Faith, Chap. xxiv. Sec. 4. where it is said, *a man may not marry any of his wife's kindred nearer in blood than his own, nor the woman of her husband's kindred nearer in blood than of her own* ; after having stated that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word of God, and referring us by a note to the 18th chapter of Leviticus, particularly the 18th verse.

### STATE OF RELIGION IN NORTH CAROLINA.

*Extract of a letter from the Rev. Saml. C. Caldwell, in Mecklinburgh County, N. C. dated Sept. 22d, 1818.*

You will, no doubt, expect that I shall give you some account of the state of religion amongst us, but I am really at a loss to know how to describe it. The ministers of religion are, I think, unusually assisted in the discharge of their duties, in unfolding the truths of the Gospel—in explaining the method of salvation through the righteousness of Christ—in opening the treasures of grace contained in the promises, and in describing the nature, limits, and obligations of the divine law ; but their success in bringing men to Jesus—in persuading them to embrace the Gospel, and to renounce the devil, the world, and the flesh, is not very considerable—Charitable institutions have multiplied exceedingly. There is a Sunday school at almost every church, in which black people are taught to read. Tract Societies are very numerous. We have a Bible Society called the Concord Bible Society, which has hitherto held its meetings in Charlotte and Sugar Creek Church. We have a Missionary Society which meets annually on one of the days of Synod. The funds are respectable and increasing.

### *St. Louis's Psalter.—From a Paris paper.*

The Count de Noailles, ambassador from France to Russia, has had the honour to present to the French king, in a private audience, a magnificent Psalter, which belonged to St. Louis, and of which Prince Michael Galitzin, Equerry to the Emperor Alexander, has made an offering to our Sovereign. This Psalter made a part of a curious library that Prince Michael possesses at Moscow.—The count de Noailles having manifested a desire to him to see a book so precious return into the hands of the august descendants of St. Louis, the prince handsomely determined to send it to the king. An authentic note, found in the beginning of this Psalter, shows that it was given to Charles V. in 1363, by the Queen Jeanne d'Evreaux.



consort of Charles-le-Bel ; and by Charles VI. in 1400, to Madame Maria of France, his daughter, professed in religion at Poissy.

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**AFRICAN THEOLOGICAL SEMINARY.**

*Extract from the Minutes of the Synod of Philadelphia, lately convened at Baltimore.*

"A communication from the board of directors of an African Theological Institution, under the care of the synods of New-York and New-Jersey, having been read, it was referred to a select committee, and Dr. Janeway, Mr. Mc Graw, Mr. Moody, Mr. Smith, Mr. Coulter, and Mr. Caldwell, were appointed that committee. The Committee submitted their report, which was read by paragraphs and adopted, and is as follows :—

"*Resolved*, That this Synod highly approve of the object contemplated in the proposition of the board, and think that measures ought to be taken for raising and qualifying a ministry for the instruction of the Africans and their descendants in this country, and for spreading the gospel in Africa, when Divine Providence shall prepare the way.

2 "That a committee of three ministers and three elders be appointed by this Synod, to meet the committee that may be appointed by other Synods at New-York, on the Tuesday that precedes the second Thursday in May next.

3 "That this committee be instructed to propose that the board shall consist of three ministers and three elders, instead of six ministers and six elders from each Synod.

4 "That they be instructed to propose that in relation to all persons to be employed in communicating theological instruction to the African pupils, they come under the promise and engagement presented to the Theological Professors in our Seminary, contained in article 3, section 3, of the plan of the Theological Seminary.

5 "That Dr. Neil, Mr. Duffield, and Mr. Harrison, ministers, and Mr. John Mc Mullin, Mr. Robert Mc Chord, and Mr. A. Henry, elders, were appointed the committee contemplated in the above resolutions."

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**PROCLAMATION FOR THANKSGIVING.**

*By his Excellency JONAS GALUSHA, Esq. Captain-General, Governor, and Commander-in-Chief, in and over the State of Vermont.*

**A PROCLAMATION.**

Sensible, as all intelligent creatures must be, that there is one eternal independent Being, who created all things, and who governs all events throughout the immensity of space, and whose power and wisdom are stamped on the whole face of nature ; it therefore becomes all rational and subordinate beings to be humble and obedient ; and it especially becomes the children of men, with deep humiliation, to confess their sins before the mighty

God; and under a sense of their entire dependance on him for life, for all temporal and spiritual blessings, as well as for a hope of more refined enjoyments in a future world; and with thanksgiving and praise unfeigned to acknowledge the same, especially at a time of prosperity like the present, when we enjoy peace with all foreign powers, and hail the return of harmony at home. And while our hands are employed in gathering in the fruits of the earth, and our eyes behold our barns and our storehouses replenished with necessities for ourselves, our flocks, and our herds; our hearts ought to expand with gratitude to Him who so bountifully provides for the creatures he has made. At a season so propitious, it is reasonable and fit that we should, in a public and social manner, lift up our hearts to God with the voice of thanksgiving and praise for his beneficence, and beseech him to continue to us those inestimable and distinguishing favours. And while our hands are raised in prayer and in praise, we are under the strongest obligation, in an exalted strain, to express our thankfulness for the rich display of his renovating grace in our land, and for the benevolent disposition he has excited, in this and other countries, to aid the cause of human happiness, and to disseminate gospel truth throughout the habitable world.

I have therefore thought fit, by and with the advice of the Council, and at the special instance of the General Assembly, to appoint, and I do hereby appoint *THURSDAY, the third day of December next*, a day of public *Thanksgiving, Prayer, and Praise*, throughout this State; And I do earnestly invite all, both Ministers and People, of every religious order, to convene at their respective places of public worship, on said day, and with one accord, in a solemn and devout manner, render unto Almighty God, that adoration, praise, and religious worship, which are his due and our reasonable duty; and in the name of the Redeemer approach the Throne of Divine Grace, and with deep humiliation acknowledge the many distinguishing and unremitted favours received, while we render suitable praise to his holy name for the blessings of a free, liberal, and happy government, founded on the principles of civil and religious liberty, secured by wise institutions, and promoted by equal and salutary laws: And that under the auspices of an indulgent Providence we enjoy peace abroad and tranquillity at home—for the degree of good health that has prevailed the year past, and the rich rewards of the labour of our hands; but above all, for the unspeakable gift of his Son, for the restoration of a lost and ruined world, that whosoever believeth on him may be saved.—Let acclamations of praise ascend to the throne of God for the rich displays of Divine Grace manifested in our land, in bringing many souls to bow to Prince Emanuel; and for the benevolent spirit that is manifested in spreading the gospel, not only in our own country, but in heathen lands, where idolatry, superstition, and darkness have reigned for ages. And while we bless and praise the Lord for present and past favours, let us, with a deep sense of our ingra-

titude and abuse of mercies, humble ourselves, repent of our sins, and with sincerity of heart turn to the Lord, implore his forgiveness, and in the name of Christ beseech him to continue to us his favour, which is life, and his loving kindness, which is better than life. Let our prayers ascend to God and intreat that he would perpetuate the blessing of peace, and cause health still to gladden our habitations: that he would succeed and prosper the labours of the Agriculturist, the Mechanic, and Manufacturer; and cause every useful branch of industry to be richly rewarded: That he would bless the means of education, and grant that every degree of science and literature may be improved, to meliorate the condition and improve the happiness of man: That he would graciously regard the Ministers of the gospel, make them faithful and successful, and cause that their lives and conversation may exemplify the purity of the religion they preach; and that the hand of liberality may support them in the work whereunto they are called: That he would bless all associations formed for the spread of the gospel, or other laudable and useful purposes: That he would have in his holy keeping all those Missionaries who have left their native land to bear the tidings of salvation to the heathen, and make them instrumental of great good, in promoting the Redeemer's kingdom, and pulling down the strong holds of Satan: That he would bless the President of the United States, both houses of Congress, the State Legislatures, and all who are entrusted with the public concerns, either in the General or State Governments; and cause that each may possess the spirit of their station: And finally, that he would cause the rights of man, every where, to be regarded; tyranny and oppression to be done away; superstition and bigotry forever to cease; and that the peaceable kingdom of the Redeemer may prevail throughout the habitable world.

I do hereby request the people of this State to suspend all recreations and unnecessary labour on said day.

*Given, &c. October 16, 1818.*

By his Ex'y's command,

R. C. MALLARY, Sec'y.

JONAS GALUSHA.

FOR THE CHRISTIAN HERALD.

# AN OCCASIONAL HYMN.

*Beati pauperes Spiritu : quoniam ipsorum  
est regnum coelorum. Matt. v. 3.*

Exalted is thy name, O Lord;  
Whom Sinai's thunders loud proclaim'd;  
Whose all-creative, potent word  
Hath suns and mighty systems fram'd.

Thy breath the elements control;  
The raging sea thy Spirit hears;  
In billowy mountains fiercely rolls,  
Or hush'd its tranquil breast appears.

At thy command the lightnings burn,  
And echoing thunders wildly roar,  
That guilty man to thee may turn,  
And frankly own JEHOVAH'S pow'r

At thy blest will, the genial earth  
Its fruits in rich luxuriance pours,  
And nature yields, in circling birth,  
Autumnal skies, and vernal showers.

But now, at thy reproving frown,  
The arid fields in sadness lie;  
The landscape mourns in livid brown;  
The enfeebled flocks grow faint and die.

And when thy judging eye beholds  
Ungrateful nations sunk in sin,  
Earth, from her centre to the poles,  
Feels thy convulsive pow'r within.



Then mountains tremble, vallies groan ;  
Then quiv'ring nature shrinks aghast !  
Then desolation mounts its throne,  
And wings its all-devouring blast.

But not alone this narrow sphere  
Of lands and seas thy Godhead owns ;  
Thy power we see, we feel, revere,  
In realms unbounded, skies unknown.

Throughout unfathomable space,  
Where suns unnumber'd freely shine,  
There SYSTEMS run the perfect race,  
Ordain'd by thine Omnicient mind.

Thy pow'r and glory who can tell ?  
Thy works transcendent, who declare ?  
And wilt thou condescend to dwell  
With sinful man, or heed his pray'r ?

Will he, whose greatness fills all bound,  
The Lord of Heaven, and Lord of Earth,  
Behold an insect of the ground,  
Prone to rebellion from its birth.

Can this frail being, cloth'd with shame,  
Presume thy sacred ear to move ?  
Exalted be thy gracious name,  
Thy sweetest attribute is love.

Thy blessed promises are sure ;  
And by thy holy word 'tis giv'n,  
That for the humble, meek, and poor,  
Thou hast in store, the joys of Heaven.

The mourner in this vale of woe,  
The heart contrited low and bare,  
The pious suff'rer here below,  
Are objects of thy tenderest care.

For these thou hast prepar'd a seat  
In mansions of eternal joy ;  
Of bliss immortal, bliss complete ;  
Where pleasures reign that never cloy.

Then may we at thy footstool bow,  
And humbly our whole hearts resign :  
To thee prefer our daily vow,  
Frail suppliants for thy *Grace Divine*.

### AMERICAN BIBLE SOCIETY. NOTICE.

As some Bible Institutions, having professedly other objects in addition to that of promoting the diffusion of the Sacred Scriptures, have recently declared themselves auxiliary to the American Bible Society, evidently under an incorrect impression of the principles upon which they could be admitted as such ; and as others, in distant places, may, in like manner, be formed under the same mistaken views, the Board of Managers deem it advisable publicly to make known, that, by the first Article of the Constitution of the American Bible Society, it is declared, that its " sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment ;" and that, conformably to the third Article of the same Constitution, the privileges of an Auxiliary can be granted to such Societies only, as " agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society." These being fundamental principles, and considered of vital importance to the National Society ; the Managers deem them essentially necessary to form the basis of that connexion by which other Bible Societies can be associated with it on the footing of auxiliaries, and be entitled to the privileges arising from that connexion.

The Managers therefore think it proper to state, that no Society shall be considered as having become an Auxiliary, until it shall have *officially* communicated to this Board, that its *sole object* is to promote the circulation of the Holy Scriptures, without note or comment, and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

N. B. Bibles and Testaments are sold by the Society, to all Bible Societies not auxiliary, at the estimated cost prices : and to Auxiliary Societies, at five per cent. discount from the said prices.